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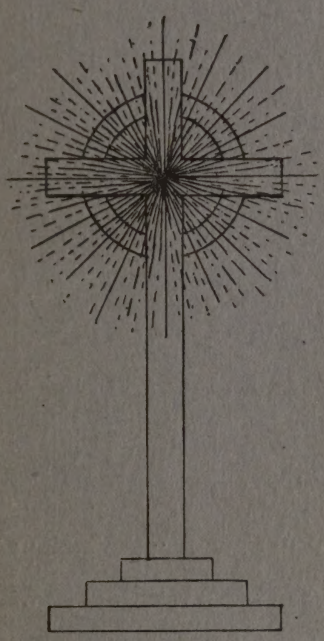

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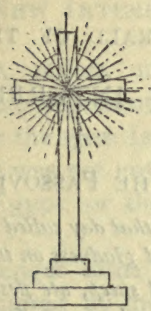

THE HERALD OF THE CROSS.

No. 6, New Series. June, 1905, Vol 1.

THE SONS OF GOD TO THEIR BRETHREN.

Who hath believed our teachings? Unto whom hath the Truth of the Adonai been revealed?

* * *

He grew up before Him as a plant of the Divine planting. He was a root out of a land of great parchedness. He hath no form of comeliness, nor any beauty to make us desire Him. He is despised and rejected of men, a man of sorrow and acquainted with grief. For He hid, as it were, His face from us that we should not know Him. So we knew Him not, and He was despised.

* * *

Assuredly He had borne our griefs and carried our sorrow; yet we did esteem that He was smitten of God and afflicted. He was wounded by our transgressions. He was bruised by our iniquities. The chastisement of our peace was by means of Him; and by means of His bruising we are healed. All we like sheep have gone afield. We have turned everyone to his own path; and the Adonai hath laid upon Him the burden of our return.

* * *

He was oppressed, and He was affected; yet He opened not His mouth. As the Lamb, He was offered unto the Lord. When He shall make His soul a sin-offering, He shall see of its travail and be well pleased.

THE NEW INTERPRETATION.

I.

THE PASSOVER.

"The Lord Adonai in that day called the people to repentance, but behold! they sought joy and gladness on the earth.

They slew oxen, killed sheep, ate flesh, and drank wine, saying, 'Let us eat and drink and make merry, for to-morrow we die.'

And it was shewn unto me by the Lord that this iniquity should not be purged from them till they die."

IN the history of the Gospel there is an incident recorded of Jesus in which he is said to have attended the Passover. This incident is constantly referred to as an illustration of the acknowledgment by Jesus of the Jewish sacrificial system, and of His having taken part in the custom of having living creatures slain sacrificially and offered as an expression of the soul. And the partaking of the Passover Lamb by Jesus and His disciples is used by those who wish to find a reason or excuse for their eating flesh, to prove that Jesus also ate flesh as an obedient Son of the Father.

The whole incident is a gross misrepresentation. Jesus never attended any Passover such as the Jews celebrated. He could not have done so. All the conditions would have been too revolting to His highly developed spiritual nature. And if anyone doubts this statement let him read the Gospel records. There is never any hint even that Jesus attended the Temple at the Passover. But He did meet with His intimate disciples to celebrate that event for which the Jewish Passover stood.

* * *

The Jewish Passover has always been supposed to have had its origin in the deliverance of the children of Israel from bondage. It early became associated with that event, though it had its origin in the Sacred Mysteries. The Passover was the time when the whole planet passed into new conditions as the result of the Messenger who appeared at the time when it is said that Israel was in bondage in the land of Goshen or darkness. That Messenger was Moses. He came to lift the whole planet out of its de-

graded spiritual—or, rather, non-spiritual—conditions. These conditions were represented by Israel in Goshen —the darkness. For the term Israel means the one who has prevailed ; and it was not until the Jews were said to be delivered from Egypt, or the body, that they were called Israel.

Moses the Messenger came to restore such of the mysteries as were required by the race for its redemption, —mysteries which had been lost through the dragon of materialism destroying the spiritual sense of the attributes of God and the planet-soul. The mysteries which Hermes gave to the early dwellers of Egypt had relation to the attributes of God. Those mysteries which Zoroaster gave to the early Chaldeans who founded the Egyptian empire, had relation to the attributes of the planet-soul. These mysteries were all known to Moses, for he was learned in all the wisdom of the Egyptians.

* * *

Now one of these mysteries had relation to the passage of the soul from the land of darkness to the land of light, or, in our western habit of thought, it related to the passage of the planet from the winter to the spring, or vernal solstice. But that was not its true and innermost meaning. The soul in its passage through the planes of matter finds itself in a land of spiritual darkness, for in such conditions there is no light within. *It has not the Spirit.* But when it passes on to the spiritual plane the spirit is born within, and its light shines as the Divine. That is its true Passover. It passes over from the land of darkness, or Goshen, to that of light. The angel of death is the power that slays all the first-born of Egypt— or the mere bodily desires. The destroying angel is therefore the Messenger of the Father, for he destroys the power of Egypt, or matter, over the soul.

The destroying angel as a Messenger of the Lord could not be an enemy of the soul. He is said to have passed over all the children of Israel, but slain the first-born of the Egyptians. The first-born of the Egyptians was the desire of the flesh, which is the great enemy of the soul in

its evolution. It is called the first-born because it is the fruit of the body. For the first power that comes to fruition in the body, or Egypt, is the desire.

Now the soul is always in darkness where the desire of the flesh prevails, so it is said that the children of Israel were sorely afflicted by the task-masters of Egypt—*the bodily senses.* When it is said that they cried unto the Lord by reason of their oppression, it is meant that the soul was seeking for liberty from its captivity to the senses. And when the Lord heard their cry, and sent to them the Messenger Moses, the time had arrived for a new cycle in the planet to begin. That was the introduction of the Passover, as it has come to be known by that name.

Prior to the time of Moses it was known as "the passing of the soul from the hall of death to the King's chamber of light." That was how the early Egyptians spoke of it. And before Moses was born the Egyptians had lost the meaning of this event in the history of the soul. But when he is said to have been called to deliver Israel, it means that that lost knowledge was to be again restored to the race. The mere localisation of the history was an event ages after Moses had passed away from the earth.

* * *

Now the Passover which Jesus celebrated with His disciples was the supposed anniversary of this new cycle introduced by Moses. The Jews had appropriated the idea and materialised its meaning, so that there was left no soul-meaning in the rite. They had applied the meaning of the spiritual mystery to themselves as a nation, and associated it with an event in their history; but it existed ages before they were in Egypt. For when Moses came to them they were dwelling in the heart of Armenia where they had existed as a nation for many ages. And they were not conquered by the Egyptians till the period of the later Pharoahs, whereas the whole event of the Passover was given in the days of the Chaldean dynasty. That was in Armenia, long before the days of the first of the Pharoahs. The Jews simply carried the knowledge

with them down into Egypt, and retained it after they were set at liberty. The leaders of Israel going to Pharoah and desiring that he should allow them to go out and found a new dynasty right away from Egypt, had permission given them by Pharoah; and so they set out for the land of Canaan. But all the story which is told of their experience is only the outcome of the materialisation of the sacred mysteries which were given to the race by Moses. These mysteries had all to do with the attributes of the soul, and were originally held as the most sacred treasure by those who spiritually understood them.

Well might Jesus say that He came not to destroy the law and the prophets, but to fulfil them; for they taught these sacred truths to the people when they were in luminous conditions, but the people did not understand any of them. Well might the words be attributed to Jesus, that those who heard not Moses and the prophets were not likely to hear and understand the message He had to give to the world.

* * *

Now the Passover, the idea of which was wholly spiritual, had become identified with the sacrificial system of the Jews, because the leaders and teachers of the nation had lost the inner meaning of all the mysteries which Moses had communicated ages before, through the loss of the power of the soul to see spiritually. For the soul is the eye of the spirit by which it apprehends the truth of God. By the habitual use of material symbols the people had come to regard the symbols as the things signified. Hence the great disaster that is said to have overtaken them as they journeyed towards the land of Canaan. For it was the materialisation of the mysteries which brought upon them the horrible conditions in which they were said to be found by Moses when he descended from the Mount—not that he was present, as we have indicated; but the incident was a recovery by one of their number of the spiritual meaning of the symbols. Nor were the mysteries ever recovered by the people. They

were for many ages without even the symbols; and these latter were only recovered by some of their leaders when they went down into Babylon, for there they discovered the symbols that were in use during their sojourn in Egypt.

The people, during the period between their leaving Egypt and reaching Canaan, were in a most deplorable condition both physically and morally. They had long since lost the true meaning of their religion and the purpose for which it had been given them, and were going down into a state of non-religious aspiration in which the whole life was lost amid the ruins of a former grandeur; for their symbols were mere historic reminders of nobler days. Their leaders and teachers knew nothing about the meaning of these symbols, but had taken them to represent the nation's own religious aspiration. And hence the introduction of the whole sacrificial system which came to be associated with the Jewish religion. They degraded the idea of sacrifice to such an extent that they lost absolutely all sense of the spiritual. They were so lost to materialism that they conceived of the Divine Being after their own thoughts, and affirmed that He desired animal sacrifices to be offered to Him as atoning deeds for the sins both of individuals and the nation. They put into the mouth of some of the prophets the very thing the prophet came to repudiate and redeem them from. And that is why occasionally there may be found some apparent encouragement to sacrifice animals as an atonement, though the whole prophetic teaching is one voice against the degraded conditions of Israel and the abuse of the sacred symbols. The mission of the prophet was this.

These prophets were with them in the wilderness journey. They were the lights in a dark place, the only redeeming features of a ghastly situation, the true nation of Israel within a nation of religious fornicators. They saved the light from being extinguished and the nation from becoming absolutely animal. But for them the people would have lost even their soul. They sank into the grossest conditions, till they were worse than any of

the nations who had not received the new interpretation given by Moses. The wilderness of Sinai was also called the "wilderness of sin," because they became so degraded. The whole of their history as recorded in Exodus was written by the priests. The entire sacrificial system was elaborated by them and attached to the writings which bore the name of Moses. The priests were not the prophets, for the prophets were always opposed to them. The prophets were the men and women who retained the spiritual sense of the mysteries; the priests were the men and women who had lost these meanings through their love of material show, and their desire to have an elaborate sacerdotal religion.

* * *

These priests knew nothing of the spiritual sense of the mysteries, and so took the symbol to be the thing itself. It was in this way that the sacrifice of the lamb at the Passover came to be instituted. The Passover they associated with their departure from Egypt, and thus made it the occasion of regarding the whole history of their passing from Egypt to the wilderness as a miraculous episode full of Divine intervention. And they took another mystery of the soul and associated it with the Passover. For the pascal lamb was the symbol of the higher mind or reason, which is always the male principle of the soul, and which requires to be purified and consecrated to the highest uses, ere the soul can rise on to the planes of its true life.

The Passover feast was therefore a spiritual feast to all those who apprehended the inner sense of the twofold mystery which the priests had materialised. That Jesus apprehended those inner meanings no one will for a moment doubt; but to believe that He knew the inner meanings is to affirm that it was absolutely impossible for Him to eat the lamb that was killed for the feast. For the spiritual Passover had no relation to the Jewish people, since they were still in the land of spiritual darkness; and the pascal lamb could have no relation to them, since the higher and lower minds of the whole nation—with a very

few noble exceptions—were in a state of utter rebellion against the Divine Will. This was evidenced in the treatment which the religious centres meted out to Jesus. And when men and women point to the Passover as an illustration of the Divine sanction to eat flesh, they show that they also have entirely failed to apprehend what was meant by it, and what Jesus did when He is said to have celebrated the Passover. And such men and women only repeat by their conduct the degrading practices of the Jewish priests, and perpetuate that darkness in which the soul absolutely fails to perceive the meaning of the Heavenly secrets. Yet these are the kind of people who talk most of religion and Jesus, of whom the religious centres are at present almost entirely composed, from whom the religious thinkers and teachers are gathered, and unto whom the mysteries are supposed to have been committed as sacred treasure unto faithful and well-informed stewards! No wonder that Christianity has appeared to fail, even as Judaism failed, to win the whole world, or even a little part of it, to the doing of the Divine Will!

J. TODD FERRIER.

LET THY SOUL ASPIRE!

Be not afraid to pray!—to pray is right—
Pray (if thou canst) with hope; but ever pray,
Though hope be weak, or sick with long delay,
Pray in the darkness, if there be no light!
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite!
Whate'er is good to wish, ask that of Heaven,
Tho' it be what thou canst not hope to see:
Pray to be perfect; though material leaven
Forbid the spirit so on earth to be:
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

H. COLERIDGE.

HOW A TRUE SOUL FEELS AND ACTS.

(From "The Light of Asia.")

"But Buddha softly said,
'Let him not strike, great king!' and therewith loosed
The victim's bonds, none staying him, so great
His presence was. Then, craving leave, he spake
Of Life which all can take but none can give,
Life which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest: yea, a boon to all
Where pity is; for pity makes the world
Soft to the weak and noble for the strong.
Unto the dumb lips of his flock he lent
Sad, pleading words, showing how man, who prays
For mercy to the Gods, is merciless,
Being as god to those: albeit all Life
Is linked and kin; and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.

* * *

While still our Lord went on, teaching how fair
This earth were, if all living things be linked
In friendliness and common use of foods,
Bloodless and pure—the golden grain, bright fruits,
Sweet herbs, which grow for all, the waters wan,
Sufficient drinks and meats. Which, when these
The might of gentleness so conquered them, [heard,
The priests themselves scattered their altar-flames,
And flung away the steel of sacrifice;
And through the land next day passed a decree
Proclaimed by criers, and in this wise graved
On rock and column: 'Thus the King's will is:
There hath been slaughter for the sacrifice,
And slaying for the meat, but henceforth none
Shall spill the blood of life, nor taste of flesh;
Seeing that knowledge grows, and Life is one,
And mercy cometh to the merciful.'"

Sir Edwin Arnold.

THE MORAL RESPONSIBILITY OF FLESH-EATERS.

"Doth not wisdom cry, and love put forth her voice?"
"Train up the child in the way he should go."

TO aid us to apprehend clearly the relation of flesh-eating to ethics, and to estimate correctly the effect it has in the formation of character it is desirable to consider carefully the period as well as the character and method of the presentation of the practice to the undeveloped mind of infancy, and the developing mind of childhood and youth.

In the earliest years of life, and at a time when the mind receives its most indelible impressions, we find that the child is taught both by precept and observation that the *natural* destiny of most of the creatures it sees around it, many of them perhaps, such as birds, rabbits or lambs, its loved playmates and companions, is to be killed and eaten by himself and his fellows. The child is taught that man's superior powers confers on him the right to utilise them as he will ,and if the child is horrified and repelled by the sight or smell of their flesh, or at the idea of thus feasting on the bodies of his whilom friends, compliance with custom is insisted on under the plea that such food is "necessary" to him for the maintainance of health and strength. And in our western Christian countries he would be assured that God had sent them for this express purpose; nay, that He had definitely commanded such use of them, and the child's contumacy in thus refusing the "good gifts of the Creator" would be severely rebuked. This is an assertion which in effect has doubtless been often made with equal truth and logic by the South Sea Cannibal anent the missionaries newly landed on his shores. In imagination one can hear the triumphant ring of the Cannibal's reply to humanitarian critics, "For what were they given us but to be eaten?"

Later the child becomes familiar with the sight of their gory carcases as they are carried through the streets and conspicuously exposed for sale on every hand, and also with

the various incidents which befall them on the *via dolorosa* which ends only at the tables upon which fragments of their bodies appear, disguised under various euphemisms. He cannot fail to notice also that the whole ghastly procedure is accepted by those to whom he instinctively looks for example and guidance as a mere matter of course with no word of protest against the many cruelties inseparable from it, or of compassion for the victims. Or should such protest be made, it is manifestly only half-hearted, and the plea of necessity is accepted as excusing all. Till at last he too becomes habituated and reconciled to that which at first he regarded with horror and aversion.

What course of training the plastic and developing mind and moral nature (enforced as it is by ever present practical object lessons, and appealing at it does so subtly to his pride of position as "lord of creation") could be more insiduous and at the same time more effectual than the one sketched above for destroying the ideas of the sacredness of life and reverence for its giver, for blunting the finer moral feelings, for fostering and confirming an egotism, careless of the lives and sufferings of others so long as self is ministered to, for inculcating the unholy lesson that might constitutes "right," and for preparing its subject for an extended application of this principle against his sub-human fellows for purposes of amusement, spoilation, or scientific research, or against his fellow men in oppression, violence and war.

Whilst the degradation of his conceptions of the Divine attributes inseparable from such teaching must inevitably find its reflection in his own spiritual nature.

All down the ages many noble souls have recorded in trenchant words their opinions as to the deleterious effect of flesh eating and its associations on the moral character, but I prefer here to quote the testimony of a scientific witness, Dr. Carl Peters, for the reason that it is certainly not biassed by his personal prelediction, for he records the fact that he eat flesh thrice daily during the expedition he describes. Speaking of the character of the Masai in his book "New Light in Darkest Africa," he says:—

"They have developed in the highest degree a propensity for plunder and a thirst for blood. The continual flesh diet on which they live has increased their natural savageness, and the brutalizing of the feelings which must ensue with a people who are in the habit of slaughtering and devouring in a cold-blooded manner. The domestic animals they themselves have reared appears here in a very decided manner . . . When the herdsman has been also the slaughterer of his cattle . . . then by inheritance an almost absolute state of brutalism must ensue."

In the conditions of modern civilized life it is true that the functions of herdsman and butcher are vicarious only, as far as the majority of people are concerned, and so the results are less accentuated; but their conscious vicarious participation in these employments, and their necessary familiarity and acquiescence in the cruel procedures inseparable from the traffic in flesh is quite as effectual in *its degree* as actual participation, in destroying the higher moral sentiments and fostering a selfish and cruel spirit. Thus are the ethical evils, resulting from the practice of flesh eating greater and further reaching than even the physical ills produced by it.

As a conspicuous demonstration of the moral obliquity produced by this custom, do we not see the promoters of many societies for the protection of animals from cruelty, vivisection, etc., and most of whom are carnivorous, spending their strength and means for the accomplishment of this end, undisturbed by a single thought as to whether it is *possible* under these conditions for them to become the emancipators of the lower races in a universe governed by the laws of justice and love. And the Christian churches, whilst professing to look forward in hope and faith to a glorious millenium, one of the chief characteristics of which will be that "none shall hurt or destroy," strangely enough never give a thought to the desirability, or more correctly, the *necessity* of their striving to realize such blessed conditions here and now in preparation for its advent. A state of things largely attributable to the degrading effect

of the prevailing carnivorous customs upon their moral and spiritual life.

In the face of facts like these it becomes increasingly evident that the first and indispensable step in the direction of true ethical and spiritual advancement must be the abolition of the custom of flesh eating and its attendant barbarities. Till that step be taken and spiritual law be applied to all the conditions of our physical life, as well as to our religious aspirations, in vain shall we pray for Divine light and leading.

For in relation to this very matter of the slaughter of inoffensive animals it is well for us to recall the Word spoken through Isaiah :—

"When ye spread forth your hands I will hide mine eyes; yea, when you multiply prayers I will not hear: Your hands are full of bloods."

ROBT. H. PERKS, M.D.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.
Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light, and whence it flows;
He sees it in his joy.
The youth who daily farther from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended.
At length the man perceives it die away,
And fade into the light of common day.

WORDSWORTH.

EDITORIAL NOTES.

THE NEW INTERPRETATION.

The day has arrived when the sacred mysteries of the soul and the Divine Wisdom and Love must once more be re-interpreted. These sacred mysteries were given by the various Messengers who came to this world as the envoys of the Father. These mysteries were given to aid the soul in its quest after the realisation of the Divine within itself. They were all related to the soul, and were the interpretation of the soul's own best knowledge and life. They pointed out to the soul the path in which it must walk in order to attain the Divine, and they became to it as a lamp shining in a dark place. That was the meaning of all the true religious aspirations of the soul in all ages. The Divine Law hidden in the heart was the spiritual knowledge of these Divine secrets.

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THE ORIGIN OF THE PASSOVER.

The Passover had its origin in one of these secrets. It was not an historical event on the planet, such as has come to be associated with its name, but a spiritual event in the history of the soul. It had its origin *in* the soul, and not outside of it. For the paschal lamb of the Jewish Passover had a spiritual meaning. What it afterwards came to mean to the Jewish nation was a very different thing to its true meaning. For the Jews had so materialised all the sacred mysteries given them by Moses that not one mystery remained in their religion whose spiritual and Divine sense was understood. All those which related to the sacrifice and consecration of all the attributes of the soul to the service of God, had been degraded to mean the offering of animals as atoning sacrifices to the Father of Divine wisdom and Love. So that there is little wonder that the sacred rite of the Passover should likewise have come to have only an historic and material meaning for the nation, rather than a deep spiritual and most glorious meaning for the whole race.

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THE BLINDNESS OF THE JEWS.

The failure of the Jewish nation to apprehend the inner sense of its own religion meant its failure in the Divine mission on which it was sent. For it was a chosen nation in the sense that, when the sacred mysteries of the soul were committed to its care, it was the

most highly evolved of the nations on the spiritual plane. Its founders were the ancient Chaldæans, who gave to the world the mysteries of both the soul and the planet. And these founders had carefully preserved these mysteries from the hands of the vulgar occultists whose thirst for knowledge was only with a view to the enhancement of their own fame and for the enrichment of their treasuries, both for themselves and their temples.

When the Jews left Egypt as a nation, these mysteries were unknown to them. By that time, all their leaders and priests had become occultists. Ages before they left, the sacred writings had been lost. And when they departed, they were as souls who had lost their way. Their very departure was necessitated by the low conditions into which they had sunk; for, losing all the meaning of their religion, they sought refuge in a revival of symbolism. But this symbolism failing to satisfy them, they began to offer up sacrifices by means of animals. So much did they degrade their sacred ideas, that the Egyptians were glad to get rid of them. The whole story of the persecution of them at the hands of the Egyptians was fabricated by their occult priests to hide from the world the truth concerning their degradation.

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THE ORIGIN OF THE MODERN PASSOVER.

The Passover was not an event in the history of the Jewish nation, but came to be associated with their departure from Egypt, by means of the imposture. It was never known to the Jews after they left Egypt, till some of their leaders discovered it as a symbol when they were in Babylon, and brought it back to Jerusalem with the return of the nation. The symbol was the Greek cross, bearing the lamb in its upper arms. This symbol they took to mean the lamb offered to the Divine Being. For the triangle formed by the upper portion, in which the lamb rested, they understood to mean the Adonai, as the triangle is the symbol of the Divine Being; and the lamb in His arms they interpreted as meaning the acceptance by the Adonai of such a sacrifice.

Long before this happened they had offered animal sacrifices of every description. The sacred bull of the Egyptians they made their chief sacrifice, as it was the greatest. That they offered on the great occasions. The ram they had also offered for ages. That they mistook from the story of Abraham, as given in their writings,

This was their daily sacrifice. The goat they borrowed from the surrounding nations in later times, during their journeyings. The turtle-doves they introduced ages after their settlement in Canaan, as there they came across its symbolism amongst the Canaanites.

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THE WAY OF DEATH TO THE SOUL.

These sacrifices were the only religion they had. They had no codes of a high morality, nor knowledge of spiritual law. The people were far lower in their life than the nations by which they were surrounded. The description given of many of these nations in the historic books of the Bible is no more true than is the estimate put upon the Eastern nations by the Western world. The Jews read the motives of these people through themselves. They looked upon all peoples as outcast who did not become part of themselves. They knew they had once been a favoured nation in having the Divine Messenger amongst them, and they vainly dreamt that that was still their lot. They vainly imagined that God was in their midst as an abiding Presence, no matter how low they sank into materialism and vice. When they spoke of God as their God they little knew what they were claiming for themselves, and the profanity of it all. How could the Being Who thinks only of His children's redemption, take any pleasure in the selfishness of a people who desired themselves to be blessed with only the most degraded form of riches and happiness? How could the Being Whose name is Love have any pleasure in a people who only loved themselves, and hated all other peoples? How could He, Whose compassion is over all His works, and Whose Divine Pity is manifest in His dealings with all souls and peoples, approve of the murderous conduct of such a nation, when they drove all other people from their houses and lands, and confiscated all they could lay their hands on? And how any religious community professing the ideals of the Christ could ever dream of making the habits, customs, and religious acts of the Jews foundations on which to build up their own character and conduct, and act as a guide to their own habits, is one of the strangest anomalies that ever was known. It is like a soul professing to understand the ideals of Heaven, yet going to the bottomless pit for its rule of conduct.

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WHAT MEANETH THE PASSOVER?

The Passover will thus be understood as something very different to that which the Jews affirmed it was. But the mystery has a most beautiful meaning apart from all its historic significance. Its real historic significance had nothing to do with the Jewish nation, but with the whole planet. Yet its true meaning is not even planetary and historical; it is wholly spiritual and relates to the soul. For the Passover is a most important event in every soul's evolution; so much so, that the Divine Will cannot be realised without it. It is the most spiritual experience which it undergoes on its way to the plane of Divine vision and Divine realisation. The soul who seeks the condition signified by the Passover, and would eat of the Paschal Lamb, must indeed have purified itself on all the planes of life. It requires a noble soul to celebrate the Lord's Passover. It first demands absolute sincerity of heart in its search after spiritual knowledge. It next demands absolute purification of both body and mind. There must be no indulgence of the senses in anything, even in those things that may seem lawful; and the mind must be absolutely liberated from all enslavement to the god of this world.

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THE SOUL'S MOST SACRED ACT DEGRADED.

The Passover which Jesus is said to have celebrated, and which is made so much use of by men and women whose habits of life are other than after the Divine Ideal to help them to strengthen their position as destroyers of things sacred, whether of sentient creatures for their food and raiment, or of spiritual ideas which are as life for the spirit—was not the Jewish Passover at all. Here again we see the hand of the enemy of spiritual truth, and find in the Gospel story an echo of Paul's saying: "Christ our Passover was slain for us; therefore let us keep the feast," etc. For, in order to save the face of Paul's interpretation of the meaning of the life and death of Jesus, it was necessary to interpolate such references in His biography. And we see the disastrous results. The most sacred act of Jesus is prostituted (for this is the only word which expresses with sufficient force what has taken place) to the dust by those religious materialists who want an objective redemption and a Kingdom of Heaven in which soul-purification, consecration, and self-surrender to God have no prominent

place. These men and women are those who ruined the whole promise of the teaching given by Jesus soon after He left the earth planes, and who have once more come to this planet to propagate their materialising doctrines, so as to have a spiritual kingdom in name, but a material kingdom in form.

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BY WHOM THE TRUTH WAS DEGRADED.

These are those sons of God who fell from their first estate, and who became the originators of the present conditions of the Solar System; for they prevailed upon the planetary souls to go down into matter and so fall from their spiritual estate of order, harmony, and obedience to the Divine Spirit, into a condition of chaos, discord and sorrow. They were the souls who betrayed the Brotherhood established by Jesus, and misled those who were seeking for the true kingdom of God to seek for it in a kingdom of religious phenomena. They were the souls who built up on the pure and simple doctrine of soul-sacrifice as taught by Jesus, the monstrous system of objective redemption by means of a substitutionary atonement. And now once more have they succeeded in betraying the Lord by selling Him for so much earthly gain, in order that they may establish their world-kingdom in His name. They have degraded all His pure and sacred teaching till He Himself could scarcely recognise it, in order to have a material kingdom which would even reach to the most spiritual planes of the soul's experience. They even now are aiming at adding to their perverted vision of truth the most holy doctrine of the Christhood, in order to mislead the thoughts of the true sons and daughters of the Father. For the sublime meanings of Christhood are degraded by them to the places of mere occult knowledge, astral fellowship, and the mirage of having the Christ-spheres where there is no inward purity, no true humility, no selfless love; but where all is out of harmony with the law of the Divine Love.

Truly they have wrought upon Him in whose Name they do these things unspeakable harm in His world-mission. By their perversions of truth they have had heaped upon Him the scorn of the Eastern peoples. They have associated His pure and holy message from the Father with doctrines well-nigh as loathsome as those with which the Jews associated the teachings of Moses. And once more are they striking at the inner sense of that teaching.

For they are striving to found a spiritual kingdom upon mere outward purification. In this their own past is only being repeated. They now seek for a sphere for their rule in that Kingdom by proposing for its foundation mere sense life in the form of meats, and to have as the circumference of that kingdom a psuedo-humaneness. For, while pure diet must ever be the portion of a redeemed soul, it does not necessarily follow that all who eschew flesh-foods are seekers after *heart purity*. And though true humaneness is a part of the very being of a redeemed soul, it does not imply that all who profess to be humane are truly so. Would that it were so for their own sake! But even with a fleshless diet and a profession of humaneness to the lower races, there may be an entire absence of inward purity, and a strange lack of real humane and tender feeling towards man. These may indeed be only the masks under which such souls seek self-glorification, whilst they leave untouched the real evils which, by their materialising of the sacred mysteries ages ago, they created.

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THE SOURCE AND AIM OF THEIR POWER.

Thus are the souls of many deceived. Thus is the Kingdom of Heaven shut to the multitude who are ever after the things which are of sense. Thus have many of the true sons of God been deceived, and prevented from discerning the inner sense of Truth. For these souls have the genius of the astral world. They can throw a false glamour over all they say and do, and make it appear that they are the *true* sons of God, His elect servants, chosen for a world-transforming mission. All the powers they invoke are astral and elemental. Their prayers are for knowledge, but their hearts are for power. Their words are for purity of life, but their actions are for earthly dominion. Their religion is for the world's redemption, but their application of it is for their own aggrandisement. These are they of whom it was spoken that they would not themselves enter the Father's Kingdom, neither suffer to enter those who would. They are the men and women who array themselves against all the inner sense of the teachings of the Messengers and the Prophets; who insist upon the letter of life, but repudiate the spirit; who, in many instances, repudiate both the spirit and the letter in their dealings with others. This they do in order to deliver themselves from the false positions which they have assumed.

These were the methods adopted ages ago to allure the

sons of God from their spiritual condition to seek incarnation as the earth's teachers, and which had such disastrous results. These were the means employed when the coming of the Messenger was heralded to the world from the Spiritual and Divine planes, to make his coming of non-effect. These were the means made so much use of by the fallen angels, when they sought to ensnare and deceive what were termed the "Elect," but which meant the sons of God who had come to the world as its saviours. These were the methods pursued when Jesus came, and which were used to try and ensnare Him; for the various schools in turn sought to claim Him. The various orders of His day were the growth of the like spirit as that of which we now speak. And when He refused them all, they turned and rent Him.

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AN APPALLING PICTURE OF SPIRITUAL ERROR.

It was this spirit which turned the sacred mystery of the Passover into a loathsome feast. It taught that the lamb to be offered to God was one of His own creatures, and that the life-stream of that creature which had only flowed for a few months on the physical plane, should once more cease. It taught that God would be well pleased with such an offering, and that by means of it the angel of death would pass their door for the year. It taught that, by partaking of the flesh of the lamb, they would show one-ness with God, and enjoy his fellowship. It taught that by this service the whole of Israel was marked out by God as His own Peculiar or Chosen People, and thus degraded the sacred ideas of God and His purpose and the soul's fellowship with Him, to the mire of materialism and animalism.

Truly the picture is an appalling one! To imagine that pure water could flow from such a fountain, is to expect that light should break out of darkness. And it shows the self-deceiving power of these sons of Babel that when Jesus said to them that they were not true children of Abraham, they immediately accused Him of being under the power of the same order as themselves. For they said he had a devil. And when He delivered afflicted souls who had become obsessed by evil spirits, these same children of disorder and discord, said that He cast out devils by the power of Be-elzebub.

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HOW ARE THE MIGHTY FALLEN!

The story of the Jewish Passover is one of the very saddest and blackest in all their history. It began in falseness and continued in obscenity. It was the occasion in later ages of the most wanton revelries, for the people descended into the planes of animalism. They lost all respect for truth, goodness, and purity, and became even worse than the brute creation. They polluted themselves with mankind, and even descended to the level of the animal form. They kept their feast with orgies which would defy pen and description, for they sought nothing higher than animal gratification. No genius could picture those scenes where men became absolutely imbruted, and women stripped themselves of all their divinity.

Yet these are the people whose religion is made use of to bolster up the terrible traffic in blood! These are the people whose laws and customs have been accepted by the Western world as inspired! These are the people to whose sacrificial systems we are constantly referred when the question of the morality of flesh-eating is raised! These are the people of whom it was said: "Eyes have they, but see not; ears have they, but hear not; and hearts have they, but they understand not;" and yet they are the very people the Christian leaders and teachers hold up as examples to the world, and with whom they associate the pure and holy Jesus in the sacred rite of the Passover!

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HOW JESUS CELEBRATED THE PASSOVER.

The sacred rite which Jesus is said to have taken part in with His disciples was entirely foreign to the Jewish nation. It was a rite of the most solemn character. It partook of the nature of a sacrament, as it involved a vow of the most sacred kind. In it the Initiate gave himself up entirely to God as a sacrifice of absolute consecration to the Divine Will. The Passover with Jesus and the disciples, was only the once performed. And it was the *final act* of Jesus in His realising of the Christhood. He gave Himself for the world when He is said to have celebrated the Passover.

He knew that the mere realisation of Christhood would not be a sufficient testimony of His own love for the sons of God whom He came to redeem, nor a strong enough motive to present to them for their return to the Father, so He purposed in the Passover to give Himself as a sin-

offering to the astral powers. The dark picture of Gethsemane is not literal, but is the remarkable hieroglyphic of the Agony through which His soul passed in His contemplation of all that He would have to go through. He saw the low estate that must be His in all His incarnations. He felt the horror of descending into the hells of sin. He knew what they would mean to His regenerate soul, what anguish they would impose upon Him, what awful agony they would thrust into His spirit. To be the world-Saviour, He must know how the world sinned, and how it suffered through its sin. And so He descended into the lowest life of the race; became all that men and women have become in their sin and passion; took upon Himself, by means of actual experience, the very sins and passions which souls are burdened with. He thus became as one afflicted; for all His lives were filled with abject misery. He thus became as one from whom men hid their faces, because He was put under such limitations that His face was hid from all who might have recognised Him. By this means did He tread the wine-press of life alone, dyeing His garments red in the blood or life-stream of His own soul's sorrow. Despised and rejected of men who could not understand Him; afflicted by those who should have comforted Him; cast out by those who ought to have sheltered Him: He trod this earth, age by age, bearing upon His soul the unspotted Love and Purity of the Father, underneath a visage marked deeply with sorrow.

He has now completed His sin-offering. All that the Soul of Man has suffered, He has suffered. All the errors into which men fall He knows by bitterest experience. All the anguish of sorrow and sin He understands, for His soul has gone that way. And He invites all the children of the Father, both the sons and daughters of the earth, and those who know themselves to have been the sons of God in past ages, to come to Him in the desert of the world.

ANSWERS TO CORRESPONDENTS.

Inspiration. The nature of inspiration is a subject of deepest interest. It lies at the root of all religions, but not at the roots of all so-called inspired books. It is the influx of Light and Power from the Celestial planes, and not the product of mere intellectual culture, nor the outcome of mere Astral knowledge communicated through mediums. True inspiration from the Spiritual and Celestial Worlds never makes the soul who receives it boastful of its powers or knowledge, but overwhelms it with

the sense of the awful sublimity of Truth, and makes it seek more and more the silence of its own spirit that there it may commune face to face with the Father—The Adonai. For when a soul is thus inspired it seeks more and more the Presence of the Divine, seeks more and more to be with-drawn from the world of material affairs, seeks more and more the way of the Divine Will, and never dreams of seeking for its own way, nor gain, nor renown.

Such a soul ever lives in the consciousness of the Divine. It feels its ONENESS with the Divine. It knows itself to be the vehicle of Divine Communication to men, but could never tell it to the world. For it is of the very nature of true inspiration that it knows nothing but the Will of the Father. When the soul is illumined from the Celestial spheres, it has arrived at the vision of The Adonai, and before that vision there is no longer any room for Self, nor for the world. These are dead in the centre of its system, like trees withered before the blast of winter. For that glorious vision is the outcome of perfect self-abandonment to the Divine, and is therefore impossible even in thought to the soul where the world and self rule. But when the soul is open to the influx of the Divine Wisdom and Love it is on the Celestial planes, seeing and hearing those things which can only be faintly and imperfectly transcribed into human language. And when the soul is there, all the ways of the world are a constant burden to it.

Immortality. The doctrine of Immortality as interpreted by the West has come to have the most limited and earthly meaning. It has been applied to the soul as indicating its persistent life through future ages. And it has in some cases been denied to the soul except on the condition that man believed in the historical Jesus. This latter idea was the development of some of the teachings of Paul where it is said that those who did not believe would be destroyed from the Presence of the Lord. And there have not been wanting teachers of the Gospel according to Paul, who have destroyed all the spiritual sense of this most beautiful doctrine.

The idea of Immortality being only a prolonged state of existence, whether on the earth or some other world, with only sensuous conditions, is a low and degraded presentation of Divine Truth. Nor could such a doctrine have originated but for the terrible effect of materialising what was at once spiritual and sacred. The doctrine of an earthly immortality is only another way of stating the Mystery of the Soul; for it relates to the Sons of God who fell into matter ages ago. These Sons of God were the Immortals whom the Greeks deified, whom the Hebrew Scriptures speak of as the Sons of God who sang for joy, and of whom Jesus spake in the Beatitudes.

THE EDITOR.

WHERE GOD AND LOVE ARE NOT.

(Continued.)

I was present at these and many other experiments of a similar kind in London last winter. During all these demonstrations almost nothing was said to the students, teaching them how to apply what they learnt to the art of healing. This might certainly be a good thing, for if they had applied to patients what is taught, the result might have been most disastrous. *The art of healing is not taught in these laboratories. True science is not taught there either.* What is taught is a science of vivisection pure and simple, a kind of game of experimental pathology on animals. Students are taught to look upon the living body as a kind of machine, which they must test experimentally, pick, poke and handle, pull to pieces, stimulate and mutilate. Any unbiassed observer in these laboratories will find that *thought*, and above all, *the thinking of health, of healing and of normal functions*, is totally ignored and suppressed, whilst what Ruskin called "*a base curiosity*" is aroused.

The present law relating to cruelty to animals, tries to limit experiments on living animals before students, by demanding that only experiments which are *absolutely necessary* are to be performed. There is practically no restriction of vivisection in England, and the evidence of vivisectors themselves, given at the late trial, has shown that the provisoes of the Act are very strangely interpreted, and that even the very small restriction which the Act is intended to exercise is evaded and openly defied, without the slightest fear of punishment.

But the present restriction is in nothing a greater farce than in the manner in which all sorts of experiments are performed to demonstrate the remote and far-fetched theories with which the field of physiological research abounds. How can rational people deem it absolutely necessary to inject the diseased nerve-matter taken from a lunatic, into a dog, to see the effect, or to cut out a piece of a dog's intestine and inject a preparation of it into the same dog to see the effect of that?

During the late vivisection trial, Sir Victor Horsley emphatically declared in the witness-box that there should be no limit to the use of animals for education, that is, the education by means of vivisection.

Students, present in court, showed their appreciation by loud applause. Many of these students had been present when that brown dog, which was the cause of the trial, was vivisected for the third time. They saw the two fresh wounds in the neck, and the other wound in the belly, left from the last vivisection, and they saw nothing objectionable in that. They saw the animal moving on its operation-board incessantly—these movements were called "nervous twitches" by the pro-vivisectionists—whilst the electric battery worked on the exposed nerves, and they saw nothing objectionable in that. They were now present in court, and they heard the story of that brown dog, as it was told by vivisectors themselves in their sworn evidence, and they learnt that that dog had been vivisected twice by Professor Starling, that it had lived for two months in a cage with an important digestive organ impaired, that it had had distemper, and suffered from cholera, that it was first vivisected by Professor Starling twice, then vivisected by Dr. Bayliss, and at last handed over to a research-student. Dr. Dale stated on oath that he killed the animal by thrusting a knife into its heart, whilst the laboratory attendant, Scuffle, swore that he was present when Dr. Dale killed the dog, and he saw him do it by means of an anæsthetic. The students heard this story of this long-suffering victim of vivisection, and the conflicting evidence as to how its miseries at last were ended, and still they did not object. They applauded in court, just as they had applauded in the laboratory lecture-room.

But let us stop and question. *Can the callousness, the thoughtlessness, the cruelty, engendered by witnessing these demonstrations, be beneficial to mankind?* There is a yearly influx of men and women, who have been trained at the vivisection tables, into the ranks of scientists and doctors. Is it likely that these people will be imbued

with that gentleness, that care and tenderness for the smallest and seemingly unimportant, without which qualities *no man can become a healer or true scientist?* No, on the contrary, we need not much experience of what human nature is to understand, that this perpetual taking part in the infliction of pain, in the sacrifice of the small and the helpless, must bring about a state of mind and character, which is the very reverse of the ideal qualities in a medical man or in a scientist.

The appalling increase of experiments on human beings in hospitals, asylums and infirmaries, which on the continent have given rise to grave public scandals, and from which not even England has been entirely free, are a direct result of vivisection as it is taught to students. The experimental game begun in the laboratory is fitly continued at the bedside, a helpless babe is more interesting than a helpless dog. Vivisectors are anxious to teach young students their systems, ideas, and methods of research. Unless we want to see all the claims of mercy, of love, of Christian fellowship, trampled upon by the rising generation, unless we value the claims of science above those of morals and the rights of the human soul, we must demand the abolition of the whole practice of vivisection.

LEISA K. SCHARTAU.

INWARD STILLNESS.

"Let us then labor for an inward stillness,—
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only."

ESOTERIC TEACHERS WITHIN THE CHURCH.

THE impressive article on the New Interpretation in THE HERALD OF THE CROSS for May reminds me that the most spiritually-minded Christians in all ages have striven manfully to set forth the teaching of that esoteric Fourth Gospel, which, like its Messenger, is daily despised and rejected of men. In the Ninth Century, remarkable for its faith, the wisdom of God was made manifest in these marvellous utterances of the Holy Spirit in hymns recognized by all churches as their Catholic heritage.

Robert of France was followed by Bernard of Clairvaux in practical reformation of the cloistered Brotherhoods of the Church.

The Thirteenth Century witnessed his wonderful efforts to set forth the Truth. St. Dominic in France was the first to recognize the possibility of men and women leading religious lives while attending to their duties in the world.

In Italy, St. Francis d'Assisi combined that ideal with another—that our duty to our neighbour extended to birds of the air and all animal creations.

These his Orders, working quietly, have never ceased to proclaim these esoteric ideals within a Church many esteem to be almost anti-christian in its dogmas.

In the Eighteenth Century their work was vastly spiritualized by that Apostle of the North-West of France, a Breton peasant, the Blessed Louis de Montfort. His efforts to enkindle the devotion of the French clergy crystalized into a band of companions of the Holy Ghost.

And his work on behalf of women is still carried on in England at the Abbey House, Ramsey, by his Order of Daughters of Wisdom. Himself a tertiary of the Order of St. Dominic, he recognized that those who would consecrate their intellect to the quest of Truth must search *within*, and devote their "reasonable service" to the care

of the poor, the healing of sickness, and the renunciation of all honour, vain glory or wealth for themselves.

Such teachers were the avant couriers of that esoteric union which the Nineteenth Century witnessed.

SISTER HELIOTROPE.

THE GOOD SHEPHERD SEEKETH HIS OWN.

Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?

Was there ever kindest shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgement given.

There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

FABER.

THE SECRET OF SATAN.

(From "The Perfect Way; or the Finding of the Christ.")

And on the seventh day there went forth from the Presence of God a mighty Angel, full of wrath and consuming, and God gave unto him the dominion of the outermost sphere.

Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into Generation.

* * *

As lightning I beheld Satan fall from heaven, splendid in strength and fury.

Among the Gods is none like unto him, into whose hand are committed the kingdoms, the power and the glory of the worlds:

Thrones and empires, the dynasties of kings, the fall of nations, the birth of churches, the triumphs of Time.

They arise and pass, they were and are not; the sea and the dust and the immense mystery of space devour them.

The tramp of armies, the voices of joy and of pain, the cry of the new-born babe, the shout of the warrior mortally smitten:

Marriage, divorce, division, violent deaths, martyrdoms, tyrannous ignorances, the impotence of passionate protest, and the mad longing for oblivion:

The eyes of the tiger in the jungle, the fang of the snake, the fœtor of slaughter-houses, the wail of innocent beasts in pain:

The innumerable incarnations of Spirit, the strife towards Manhood, the ceaseless pulse of Desire:—

These are his who beareth all the Gods on his shoulders; who establisheth the pillars of Necessity and Fate.

* * *

Many names hath God given him, names of mystery, secret and terrible.

God called him Satan the Adversary, because Matter

opposeth Spirit, and Time accuseth even the saints of the Lord.

And the Destroyer, for his arm breaketh and grindeth to pieces; wherefore the fear and the dread of him are upon all flesh.

And the Avenger, for he is the anger of God; his breath shall burn up all the souls of the wicked.

And the Sifter, for he straineth all things through his sieve, dividing the husk from the grain; discovering the thoughts of the heart; proving and purifying the spirit of man.

And the Deceiver, for he maketh the False appear True, and concealeth the Real under the mask of Illusion.

And the Tempter, for he setteth snares before the feet of the elect: he beguileth with vain shows and seduceth with enchantments.

* * *

Blessed are they who withstand his subtlety: they shall be called the sons of God, and shall enter in at the beautiful gates.

For Satan is the doorkeeper of the Temple of the King: he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary;

That none may enter therein save the anointed, having the arcanum of Hermes.

For Satan is the Spirit of the Fear of the Lord, which is the beginning of wisdom.

He is the devourer of the unwise and the evil: they shall all be meat and drink to him.

Whatsoever he devoureth, that shall never more return into being.

Fear him, for after he hath killed, he hath power to cast into hell.

But he is the servant of the sons of God, and of the children of light.

They shall go before him, and he shall follow the steps of the wise.

Stand in awe of him and sin not: speak his name with trembling; and beseech God daily to deliver thee.

For Satan is the magistrate of the Justice of God: he beareth the balance and the sword.

To execute judgment and vengeance upon all who come short of the commandments of God; to weigh their works, to measure their desire, and to number their days.

For to him are committed Weight and Measure and Number.

And all things must pass under the rod and through the balance, and be fathomed by the sounding-lead.

Therefore Satan is the Minister of God, Lord of the seven mansions of Hades, the Angel of the manifest worlds.

And God hath put a girdle about his loins, and the name of the girdle is Death.

Threefold are its coils, for threefold is the power of Death, dissolving the body, the ghost, and the soul.

And that girdle is black within, but where Phœbus strikes it is silver.

* * *

None of the Gods is girt save Satan, for upon him only is the shame of generation.

He hath lost his virginal estate; uncovering heavenly secrets, he hath entered into bondage.

He encompasseth with bonds and limits all things which are made: he putteth chains round about the worlds, and determineth their orbits.

By him are Creation and Appearance; by him Birth and Transformation; the day of Begetting and the night of Death.

The glory of Satan is the shadow of the Lord: the throne of Satan is the footstool of Adonai.

Twain are the armies of God: in heaven the hosts of Michael; in the abyss the legions of Satan.

These are the Unmanifest and the Manifest; the free and the bound; the virginal and the fallen.

And both are the ministers of the Father, fulfilling the Word Divine.

The legions of Satan are the Creative Emanations, having the shapes of dragons, of Titans, and of elemental gods;

Forsaking the Intelligible World, seeking manifestation, renouncing their first estate;

Which were cast out into chaos, neither was their place found any more in heaven.

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Sweet lengths of shore with sea between;
Sweet gleams of tender blue and green;
Sweet wind caressive and unseen,
Soft breathing from the deep;

What joy have I in all sweet things!
How clear and wild my spirit sings,
Rising aloft on mystic wings,
While sense and body sleep!

In some such dream of grace and light
My soul shall pass into the sight
Of the dear Gods who in the height
Of inward Being dwell;

And joyful at Her perfect feet,
Whom most of all I long to greet,
My soul shall lie in meadows sweet,
All white with Asphodel.

(From "The Life of Dr. Anna Kingsford," by Edward Maitland, B.A.).

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